An ANTIDOTE *against the Infection of the* Jacobites, *occasioned by the laſt Papers of Sir* John Friend, *Sir* William Parkins, *Mr.* Cranburne, *&c. who pretend to die in the Communion of the Church of* England.

By a Miniſter of the Church of England.

OUR Nation hath as much Reaſon to take heed of the wicked Principles of theſe deluded and *Jacobite Martyrs*, as to abhor their barbarous and abominable Deſigns and Practices: and the rather, becauſe they are recommended to the Publick by that Conſideration that Men commonly have for the laſt Expreſſions of Perſons departing to another State, who in that Moment are not ſuſpected of Hypocriſy, or to conceal the real Sentiments of their Mind when they are to appear before a God of Sincerity and Truth. But we find by old and late Experience, that ſome Men will continue in the Juſtification of their greateſt Villanies at the Hour of Death, and proclaim at the Gallows a Vindication of the worſt of Crimes. Leſt therefore the deviliſh Miſtakes and Deluſions of theſe Traitors ſhould have any Influence upon the Living, I ſuppoſe ſome Conſiderations may be ſeaſonable to be recommended to the Publick to prevent the Miſchiefs of a farther Infection, and to oblige us all that are true Engliſh-men, and of the Church of *England*, to be ſteady and faithful to the Cauſe of God and our holy Religion, in oppoſition to the Madneſs of their Diabolical Principles.

It may ſeem very ſtrange at the reading of their Papers, That Members of our excellent Communion, inſtructed in the bleſſed Rules of Chriſtianity, acquainted with the Tranſactions and Paſſages of former Years, of Engliſh Blood, of Eſtates and Birth, ſhould be ſo much miſled by a ſtrong Spirit of Deluſion, as to believe the Reſtoration of a Popiſh King, a declared Enemy of their Religion, Laws and Liberties, and that by the French Tyrannical Power, to be their Duty, and agreeable with the Laws of our Kingdom; or to believe and publickly to own the treacherous and baſe Murdering of an anointed and crowned Head in Poſſeſſion of the Government, nay, ſuch an one who ſpends himſelf and Eſtate, and expoſes his Perſon for the Preſervation of our Religion and Peace, and thereby to involve their Native Country in Blood and Ruine, to be the Cauſe of God and true Religion. Certainly Men muſt be diveſted of all Reaſon as well as Humanity, to ſuffer themſelves to be carried away to ſuch apparent Wickedneſs. Certainly there is an invincible Spirit of Malice and Error that poſſeſſeth this ſeparate Party, that hath divided it ſelf from our Church and Communion: and, as I have taken notice, looks upon the reſt with a ſtrong Averſion, being deceived by the fooliſh Doctrines cried up and encouraged by the ſiniſter Deſigns of the former Reigns, and which leads them thus blindfolded to ſuch terrible Miſchiefs.

Never Principles more abominable than theſe which are expreſſed in theſe Papers, were ever publiſh'd by Papiſts, Turks, Infidels, or the worſt of Men: Never any more pernicious to the publick Safety either of Church or State. No wonder if ſuch Men make no Conſcience of Aſſaſſinations, Parricides, Murders, and delivering their Nation and Kindred to the baſe Tyranny of a foreign Power, who are perſwaded that God and Religion, and the Laws of the Realm, do engage them to all this Villany.

Pray let every one judg of theſe Jacobite Principles, which are to be gathered from the Papers and Actions of theſe Traitors. I ſhall reduce them to theſe ſix or ſeven.

1. That Subjects are always bound to Duty and Allegiance to a Prince, tho departed to our Enemies, and in an active War to inſlave and ruine his Subjects and Country.

2. That no foreign nor domeſtick Power can alienate our Allegiance: The Meaning in relation to us is, That no Obedience nor Allegiance is to be paid to our preſent King that protects us, tho the Laws and the publick Intereſt require it.

3. That it is juſtifiable, and their Duty, to endeavour to reſtore the late King by Aſſaſſinations, Cruelty, and the viſible Deſtruction of their Kindred and Nation.

4. That to murder our preſent King, introduce Popery with King *James*, and aſſiſt foreign Forces to invade us, is the Cauſe of God and true Religion.

5. That the Loyalty of the Church of *England* doth oblige its Members to ſacrifice all Intereſts of God, Religion, Laws and Liberties, Kindred and Nation, to the Pleaſure, Dominion and Advancement of one Man, tho a ſworn Enemy to its Profeſſion.

6. That this Nation is guilty of Rebellion and Perjury in the late Revolution.

7. That Hypocriſy, Diſſimulation, the Concealment of this Cauſe of God, and the taking of an Oath of Fidelity to the preſent Government, is practicable, and may conſiſt with a conſtant perſiſting and remaining in the real Intereſts of the late King.

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These are the Bedlam-Principles which obliged these Men to such desperate Attempts, and hardned them against the Danger of assassinating a Prince in the middle of his Guards. This is the Belief of the Jacobite Party, which makes them plot against the present Government, uneasy and restless until they draw upon themselves and us utter Ruine, and the Calamities of an intestine War.

In answer to the first. It is generally allowed and owned by Men of Reason and Conscience, of all Nations, that the Duties of a King and his Subjects are Relatives; that the latter supposeth the former; that the Obligations of natural Allegiance, and of our former Oaths, are conditional and temporary, and are not binding for ever; and that in divers Cases Subjects are freed from their Allegiance to their lawful Sovereign, particularly in this Case, where a King hath acted contrary to his Coronation-Oath, to overthrow the Fundamental Laws and Constitutions of the Government, endeavoured the Subversion of Religion, the Worship of God, and to introduce the Abominations of Idolatry, where a King hath endeavoured to enslave his Subjects to his tyrannical Will, forcing his Judges to subscribe to such Articles as were designed to disannul all Order and Equity amongst us, and chiefly in this case, when he is departed to our sworn Enemies, and is in an active War assisting them with his Counsel, Troops, and Associates, and is so far from protecting our Persons and Estates, that he breathes nothing but Vengeance against us and our Religion: Witness his Words to one of his Courtiers at *Dublin*, when a faithful Protestant Jacobite was recommended to his Service, that he hated the Name of a Protestant, and chiefly a Protestant of the Church of *England*. Pray consider what Protection and Favour the Professors of our Religion are to expect from him, who already hath been so false and ungrateful to the Members of the Church of *England*. In his Brother's time they would not suffer the Bill of Exclusion to pass, they put the Crown upon his Head, they supported his Interest against the Duke of *Monmouth*, they were constant and faithful to him, tho of another Perswasion. But in requital of all their good Offices he hath rewarded them with Frowns and Scorn, with Imprisonment of their Bishops with the violent Invasion of the Rights of their Colleges, with the Discountenance of their Persons, and with Threats of greater Mischiefs. And since his Exile he is grown more fierce and unreconcileable to the Members of our Church, tho never so sincere to his Cause: Witness the unhappy Fates of Sir *James Montgomery*, Madam *Ashton*, and many more, whose Loss of Estates and Country for his sake, could not perswade this bigotted Prince to shew them the least Favour, or to admit them to his Service without a publick Abjuration of their God and Religion. Never any Romish or Heathen Persecutor was ever more resolved to destroy our Church, and the sincere Professors of it. Never any bore a greater Antipathy, and was more violent against us, than is the late King *James*; and does our former Obligations to him as Subjects bind us to cast away our selves and the whole Nation to his mercileſs Fury, and oblige us to a constant Allegiance to such an one, to an open Enemy? What Methods have other Nations taken in such a case? When *Sigismund* King of *Sweden*, a Papist Prince, succeeded to the Crown, he swore to maintain the Laws and Religion of the Country; but when he began to impose and bring in the Romish Superstitions, the States of the Realm banished him, and chose in his stead Duke *Charles* his Cousin, the Father of *Gustavus Adolphus*, who warred against him and the Poles his Subjects, and never would admit him again. The French Nation would never receive *Henry* 4. as their lawful King, but were resolved to elect another, until their Laws and Religion were secured from a Change by an Abjuration of that Prince's former Profession, and a publick Compliance with that which was generally professed in the Country. The whole Kingdom, and all Men in it, are concerned by the Laws of God and Nature in the Preservation of themselves from Ruine and Destruction. And Government was not intended for the Advantage only of the Prince, and to gratify his Lust and Pleasure, but for the Benefit of the whole Society that are to look to themselves when a Prince designs to betray them to the Power and Tyranny of their Enemies, no Man by any Obligations of former Loyalty and Allegiance being bound to destroy himself, much less the Body of a Kingdom. And there is a greater Duty that we owe to the publick Community that we belong to, than to any particular Member, tho the Head. And all our natural Obligations to a Prince, tho confirmed by Oaths, are always in reference to the Good, Peace, Happiness and Prosperity of the Body Politick, unto which the Prince himself ought, as divers have done in former Ages, to sacrifice himself and Fortune.

2. That no foreign nor domestick Power can alienate our Allegiance. The Meaning, in relation to us, is, That no Obedience nor Allegiance is to be paid to our present King that protects us, tho the Laws and the publick Interest require it: That our Governours could not lawfully demand that Security from us, to swear to bear true Faith and Allegiance to K. *W.* and Q. *M.* Certainly the Government, as it is now established, ought in reason to secure it self from the Designs of ill Men, and no Method more moderate, nor Oath more favourable, could be contrived, than that which was imposed upon us, whatever Construction is given to it by these Zealots for the Rights of the late K. *J.* it obliging us to nothing but a quiet and peaceable Behaviour, and ties our Tongues and Hands that they might not plot and conspire against the Government of this present King. And is there any thing more reasonable than this Law? Shall such Men live amongst us? Shall they enjoy the favourable Countenance of the Government?

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Shall they be protected in their Lives and Eſtates? and ſhall they be allowed at the ſame time to endeavour the Ruine of King and Kingdom? I cannot in ſo ſhort a Compaſs examine what Allegiance is due to the Kings of *England*; how much we are bound in Duty to ſuch a King who hath forſaken us, and joined himſelf to our Enemies; what Power is in our Parliaments to require a new Oath of Allegiance? Whether it may not be as lawful for the Chieftains of our Politick Body to alienate our Allegiance from him who hath alienated all Duty and Kindneſs from us, and whoſe Religion forbids him to keep any Faith with us Hereticks, but binds him to deſtroy us with Fire and Sword. I know ſome will ſay, that Men by Religion don't forfeit their natural Rights; and that K. *J.* was thereby intituled to our Allegiance, and had a natural Right to govern us. Grant this, and a great deal more; but now that he ceaſeth to govern and protect us, and inſtead of being our King, he is become a deſperate Enemy; ſhall our former Allegiance to him hinder us from ſeeking to be ſheltered by another? The Self-Preſervation of a Kingdom is a natural Law that puts a great Difference between the Rights of a private Man and that of a publick Perſon, whoſe Right to our Allegiance is not to be allowed to overthrow and ruine a whole Kingdom.

3. That it is juſtifiable, and their Duty, to endeavour to reſtore the late King, *&c.* This is affirmed in relation to this grievous Plot of aſſaſſinating K. *W.* of inviting over a foreign Power, *&c.* to vindicate the Juſtice of the horrid Treaſon in the Eyes of our Engliſh World. Pray let conſiderate Men take notice how unchriſtian and barbarous is this Principle. Pray let them ſee the bloody Diſpoſition of theſe furious and Apoſtate Members of the Church of *England*, how unreaſonable and cruel are their Tempers?

The Reſtoration of King *James* in the Eyes of the ſober Part of the Nation, is look'd upon as one of the greateſt Miſchiefs that can befal us, and our Chriſtian World, in this juncture of Affairs, and muſt needs be followed either by an univerſal Apoſtacy from the Reformed Religion, together with the Loſs of the Liberties of *Europe*, or an univerſal Perſecution and Oppreſſion of all honeſt and good Men, who will be forced to yield to the Pleaſure of the French Tyrant, and the Romiſh Cruelty. It is a Folly to think otherwiſe of the Conjunction of the Forces of theſe three Kingdoms with the Power of *France*. Beſides, it hath been long ago reſolved by K. *L.* and K. *J.* to drive on this wicked Deſign together. When K. *J.* withdrew to *Bruſſels* in his Brother's time, he paſſed from thence to *Paris incognito*, and was admitted to a long Conſultation and ſecret Council, where the haſtening of the Death of K. *C.* was reſolved, who was a Bar to their baſe Purpoſes: and immediately followed the violent Perſecution of the French Proteſtants. And the Jeſuits were ſo confident of Succeſs, that they publiſhed to the World, that within 20 Years not one would be found in *Europe* to own the Proteſtant Name. Some Years before a Nobleman of *Provence*, of the Reformed Religion, who had been ſucceſsful in *Oliver*'s time in an Embaſſy for the Proteſtants, (his Name was Monſieur *Roux*, or the Marquiſs *de Marſilli*) came over to K. *C.* to deſire his Mediation with the French King, and perſwade him to be more favourable to the *Hugonot* Party. He applied himſelf to the then D. of *Y.* who under the Diſguiſe of a Church-of-*England*-man received the Sacrament with his Brother at *Whitehall*. He promiſed him all Favour, Protection, and Kindneſs, but inſtead of that betrayed the poor Man and his Errand to *Colbert* the French Embaſſador, who was placed behind the Hangings in the Duke's Chamber, with others, to hear the Complaints of the French Churches, which were ſo far from making any Impreſſion upon the Court of *England*, that this their Envoy being here threatned to be killed, his Eſtate confiſcated to the French King, he retreated towards *Switzerland*, and in the Dukedom of *Burgundy* was violently taken by the French King's Appointment, carried to *Paris*, and there broken upon the Wheel by the Procurement of the late King, then Duke of *York*. Pray open your Eyes, ye blind and bewitched Adorers of K. *J.* ſo zealous for his Reſtoration; and ſee by this Man's Fate what we may reaſonably expect from K. *James*'s Faith and Kindneſs. And do ye judg this to be your Duty, and juſtifiable, to reſtore him to that Power which he hath already abuſed, and ſtained with innocent Blood more than once, and will infallibly abuſe it again, to your Deſtruction, and the Deſtruction of our Religion and Kingdom? How ungrateful are you for God's great Mercy in delivering of us from ſuch a Prince? Was it St. *Peter*'s Duty to return into *Herod*'s Fetters when freed by an Angel? Was it juſtifiable in the Iſraelites to go back into *Egypt*, when delivered from *Pharaoh*'s Bondage by the Power of Heaven? And is it juſtifiable in you to reſtore an idolatrous Prince to a Throne from which he is excluded by the Hand of God, and by the Approbation of the beſt of the Nation? Into what Calamities had we been brought, if he had had Power to proceed as he began? What unthankful Wretches are ye for this great Mercy both to God and our preſent King, who hazarded all for your Advantage and Safety? And what, is it your Duty to reſtore the late King by baſely murdering of ſuch an obliging Prince? The End that you propoſe to your ſelves is abominable, and the Means worſe. And can ſuch a black Treaſon, aggravated by ſuch hainous Circumſtances, be juſtifiable, and your Duty? Never exclaim againſt the Gunpowder-Traitors, nor *Ravaillacs*, nor the *Clements*. This Act or Deſign of the Jacobites is more deviliſh, and a Crime of a deeper Die than theirs ever was. Neither did they juſtify their Murders and wicked Purpoſes with the Pretences of Duty, as you do.

4. The

4. The fourth Principle appears as horrid as the former, and bespeaks you to have neither Reason nor Christianity, nor the Sense of Duty or of interest in you; that to murder our present King, introduce Popery with K. *James*, and assist foreign Forces to invade us, is the Cause of God and true Religion. Was there ever any such Perswasion entertained by Men? Did ever any judg, that the Overthrow of their Religion was their Duty; that the Destruction of God's Interest in the World, and the Promotion of the Devil's, was a Cause that God did approve of; that the Ruine of their native Country by foreign Forces was God's Cause, and agreeable with Law and Equity? *Codrus* King of *Athens* offered himself to Death to save his City from the Enemies Power. *Themistocles* poisoned himself that his Country might not be invaded by the Persians. And all the moral Heathens look'd upon it as their Duty to sacrifice themselves, to drive off a foreign Power from their native Soil. And do you think it your Duty to deliver your Country and Relations into the Hands of the French? Miserable Wretches! What do you mean? What Advantage do ye propose to your selves? The Duke of *Mantua* in 1588, told a Papist and English Commander, that his Sword knew no Difference between a Protestant and a Papist. And that Italian General who was invited into *Mantua* by the Guelfs, and had a Gate betrayed by them into his Hands, when he plundered without Exception both Factions, they complained of his false Dealing; but he returned them this Answer, That their Persons indeed were Guelfs and Friends, but their Riches, Goods and Estates were Gibellins, and of the contrary Faction. The same Treatment you must expect from your French Friends when they come in with K. *James*: You must expect to lose your Liberties and Estates with your Country, to be transported and treated at the Pleasure of the Conqueror; and you to be look'd upon as the basest of Men by those whom you design to assist to invade us.

5. For the fifth Principle, it is so ridiculous, and so full of Contradiction, as well as the rest, that I leave it to the Examination of the sober Reader to pass upon the sixth; That this Nation is guilty of Rebellion and Perjury by the late Revolution; for this is the Meaning of that Clause of Sir *J. F*'s Prayer, *Deliver this Nation from the Guilt of Rebellion, Blood and Perjury.* Wicked and uncharitable Souls! I would have you know, that such of us as have complied with, and sworn to support the present Government, are far from being guilty either of Rebellion to K. *James*, or the Crime of Perjury; for whilst he continued with us, and was our Governour, none more obedient and faithful to him than we were; and tho he acted so directly contrary to his Coronation-Oath, to his repeated Protestation before the Council, of supporting the Church of *England*, and maintaining our Liberties and Laws, yet we who are truly Members of the Church of *England*, thought it our Duty to be quiet, and yield unto him all lawful Obedience; never plotted against his Government, as you do against this, but patiently waited for the Salvation of God, which was brought to pass by his mighty Power. But is our Compliance with this visible Act of divine Providence a Rebellion against K. *James*? It is a Madness for you to charge us with it. We should be Rebels to the publick Interest and Safety of the Kingdom; we should be guilty of the highest Ingratitude to our good God; we should be unworthy of his former Care and Mercy, as well as unthankful to his Agent and Minister, if we did not assist and help the present King with our uttermost Endeavours. But how can you fasten upon us the odd Crime of Perjury, for our Oath of Fidelity unto K. *William*; whose Person and Government we are resolved to maintain and pray for, being thereunto bound by all the Obligations of Reason, Religion, and Conscience, and shall not be frighted from our Duty by your wicked and uncharitable Censures? But pray who is most guilty of Perjury; some of you who know that you are in the Interests of the late King, and yet have sworn, as Sir *W. P.* did, to be faithful to King *William*, and nevertheless plot and conspire against his Person and Government? This is Dissimulation, Hypocrisy and Perjury with a witness. This is to act against all Conscience and Morality. And dare such People pretend themselves to be Members of the Church of *England*? a Church so excellent in its Constitution, so agreeable with primitive Christianity, hating all Blood, Treason, Hypocrisy and Baseness, tho for the Advancement of the greatest Good, and the Promotion of the best Cause: A Church that practiseth and recommends the Rules of Charity to all Men, Humility, Patience, Meekness and Moderation: A Church that never was stained with the Blood of Princes, tho desperate Enemies, nor with Conspiracy and Rebellion, but obligeth its Members to be obedient, peaceable and useful under the Governments appointed by God. You therefore, my Fellow-Subjects, who are really Disciples and Members of such a Church, withdraw your selves from the Tents and Society of these wicked Men, of these deluded and bloody Jacobites. Let us unanimously associate in the Defence of our Government and King, whom God preserve from Enemies at home and abroad, and send him Victory and Success. *Amen.*

M. I

London, Printed by *J. D.* for *Jonathan Robinson* at the Golden Lion in St. *Paul's* Church-yard. MDCXCVI.

4. The fourth Principle appears as horrid as the former, and beſpeaks you to have neither Reaſon nor Chriſtianity, nor the Senſe of Duty or of intereſt in you; that to murder our preſent King, introduce Popery with K. *James*, and aſſiſt foreign Forces to invade us, is the Cauſe of God and true Religion. Was there ever any ſuch Perſwaſion entertained by Men? Did ever any judg, that the Overthrow of their Religion was their Duty; that the Deſtruction of God's Intereſt in the World, and the Promotion of the Devil's, was a Cauſe that God did approve of; that the Ruine of their native Country by foreign Forces was God's Cauſe, and agreeable with Law and Equity? *Codrus* King of *Athens* offered himſelf to Death to ſave his City from the Enemies Power. *Themiſtocles* poiſoned himſelf that his Country might not be invaded by the Perſians. And all the moral Heathens look'd upon it as their Duty to ſacrifice themſelves, to drive off a foreign Power from their native Soil. And do you think it your Duty to deliver your Country and Relations into the Hands of the French? Miſerable Wretches! What do you mean? What Advantage do ye propoſe to your ſelves? The Duke of *Mantua* in 1588, told a Papiſt and Engliſh Commander, that his Sword knew no Difference between a Proteſtant and a Papiſt. And that Italian General who was invited into *Mantua* by the Guelfs, and had a Gate betrayed by them into his Hands, when he plundered without Exception both Factions, they complained of his falſe Dealing; but he returned them this Anſwer, That their Perſons indeed were Guelfs and Friends, but their Riches, Goods and Eſtates were Gibelins, and of the contrary Faction. The ſame Treatment you muſt expect from your French Friends when they come in with K. *James*: You muſt expect to loſe your Liberties and Eſtates with your Country, to be tranſported and treated at the Pleaſure of the Conqueror; and you to be look'd upon as the baſeſt of Men by thoſe whom you deſign to aſſiſt to invade us.

5. For the fifth Principle, it is ſo ridiculous, and ſo full of Contradiction, as well as the reſt, that I leave it to the Examination of the ſober Reader to paſs upon the ſixth; That this Nation is guilty of Rebellion and Perjury by the late Revolution; for this is the Meaning of that Clauſe of Sir *J. F*'s Prayer, *Deliver this Nation from the Guilt of Rebellion, Blood and Perjury.* Wicked and uncharitable Souls! I would have you know, that ſuch of us as have complied with, and ſworn to ſupport the preſent Government, are far from being guilty either of Rebellion to K. *James*, or the Crime of Perjury; for whilſt he continued with us, and was our Governour, none more obedient and faithful to him than we were; and tho he acted ſo directly contrary to his Coronation-Oath, to his repeated Proteſtation before the Council, of ſupporting the Church of *England*, and maintaining our Liberties and Laws, yet we who are truly Members of the Church of *England*, thought it our Duty to be quiet, and yield unto him all lawful Obedience; never plotted againſt his Government, as you do againſt this, but patiently waited for the Salvation of God, which was brought to paſs by his mighty Power. But is our Compliance with this viſible act of divine Providence a Rebellion againſt K. *James*? It is a Madneſs for you to charge us with it. We ſhould be Rebels to the publick Intereſt and Safety of the Kingdom; we ſhould be guilty of the higheſt Ingratitude to our good God; we ſhould be unworthy of his former Care and Mercy, as well as unthankful to his Agent and Miniſter, if we did not aſſiſt and help the preſent King with our uttermoſt Endeavours. But how can you faſten upon us the odd Crime of Perjury, for our Oath of Fidelity unto K. *William*; whoſe Perſon and Government we are reſolved to maintain and pray for, being thereunto bound by all the Obligations of Reaſon, Religion, and Conſcience, and ſhall not be frighted from our Duty by your wicked and uncharitable Cenſures? But pray who is moſt guilty of Perjury; ſome of you who know that you are in the Intereſts of the late King, and yet have ſworn, as Sir *W. P.* did, to be faithful to King *William*, and nevertheleſs plot and conſpire againſt his Perſon and Government? This is Diſſimulation, Hypocriſy and Perjury with a witneſs. This is to act againſt all Conſcience and Morality. And dare ſuch People pretend themſelves to be Members of the Church of *England?* a Church ſo excellent in its Conſtitution, ſo agreeable with primitive Chriſtianity, hating all Blood, Treaſon, Hypocriſy and Baſeneſs, tho for the Advancement of the greateſt Good, and the Promotion of the beſt Cauſe: A Church that practiſeth and recommends the Rules of Charity to all Men, Humility, Patience, Meekneſs and Moderation: A Church that never was ſtained with the Blood of Princes, tho deſperate Enemies, nor with Conſpiracy and Rebellion, but obligeth its Members to be obedient, peaceable and uſeful under the Governments appointed by God. You therefore, my Fellow-Subjects, who are really Diſciples and Members of ſuch a Church, withdraw your ſelves from the Tents and Society of theſe wicked Men, of theſe deluded and bloody Jacobites. Let us unanimouſly aſſociate in the Defence of our Government and King, whom God preſerve from Enemies at home and abroad, and ſend him Victory and Succeſs. *Amen.*

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